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THE LUTHERAN Witness

Official Organ of The Lutheran Church — Missouri Synod

LOUIS, MISSOURI

July 13, 1948

UME LXVII - No. 14

Entrance to Centennial Hall, Concordia Academy, Portland, Ore.

PACIFIC LUTHERAN
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Forty-six congregations in the Greater St. Louis, Mo., area have made arrangements for vacation Bible schools. The anticipated enrollment is approximately five thousand children, for whom a staff of four hundred teachers is being provided. The course lasts three weeks.

At the recent convention of the Ev. Lutheran Church at Minneapolis, Minn., Dr. J. C. K. Preus, executive secretary of the Board for Higher Education, declared: "Christian education is not a department, it is the very lifeblood of the Church." He could not have stated it better.

Delegates to the recent Texas District Convention in San Antonio gained the reputation of actually practicing what they preach. The Rev. H. Meyer, institutional missionary at Houston, had his car stolen during the convention; and when it was recovered, the motor was damaged beyond repair. Seeing their brother's plight, delegates gathered $228.75 to recondition the automobile.

Our Synod's Radio Station KFUO on June 11 formally dedicated a new Hammond electric organ in its large studio. The instrument is the gift of Miss Aimee Becker of St. Charles, Mo., in memory of her sister, Vivian L. Becker. During the ceremony, which was broadcast, Miss Becker stated: "It is indeed a great privilege to be here this afternoon at Station KFUO — a station which my beloved sister and I not only enjoyed serving from time to time but also a station whose programs were always a source of spiritual comfort and inspiration to us. With this in mind, and, knowing KFUO to be a great mission endeavor, it gives me great satisfaction to have the opportunity to present to the station a Hammond organ in memory of my departed sister, Vivian L. Becker. May the strains of this beautiful organ bring joy and edification to the hearts of its many listeners, and may they learn to know and cherish the inspiring hymns and beautiful musical numbers which will be heard often."

The Swedish Missionary Association, which carries on its work in Sweden, China, India, and the Belgian Congo, is celebrating its seventieth anniversary this year. Oldest delegate among the thousand representing the association's one hundred thousand members at the annual conference in Stockholm this June was ninety-six-year-old, but still active, Pastor J. Forslund of Vaermland. He helped found the association and has attended every one of its annual conferences.

Mount Olive Lutheran Church, Forest Grove, Oreg., is perhaps the only church in our Synod which enjoys what has been called a "natural church steeple." Close

Mount Olive Lutheran Church, Forest Grove, Oreg.

to the building and towering to a height of about 145 feet, stands a giant sequoia, or redwood, which was transplanted from California. As the picture indicates, the tree is approximately three times the height of the church's tower.

As a part of its mission project for 1948, Zion Congregation, Farmersville, Ill., the Rev. C. J. Schuette, pastor, is supplying each one of the fifty families of the Rochfort Bridge, Alta., Canada, parish with the LUTHERAN WITNESS for one year. The Rev. R. C. Zagel, pastor of the Canadian parish, is deeply appreciative of the congregation's action and hopes that others will be willing to help their sister parishes in Canada in a similar way. He believes that this is the first time that all families of a Canadian parish have been thus supplied with the LUTHERAN WITNESS.

YOUR LAST CHANCE

If you have not yet sent in you ten favorite hymns for the Favorit Hymn Poll announced in the "Lu theran Witness" of June 1, pleas do so at once. Address your lette to Dr. W. G. Polack, R. 1, Clea Lake, Ray, Ind.

Five million children, an all-time h will attend vacation Bible and religi schools during the present summer. figure represents the estimate made the director of vacation religious educa for the International Council of Religi Education at Chicago, Ill.

Lutheranism in Great Britain lost of its staunchest pioneers when Carl Fr erick Lutz passed away in London, E land, on June 5 at the age of 76 ye A tireless worker in laying the founda of our Lutheran congregations in Engl he was one of the three young men w in 1896 signed the call that brought first Missouri Synod pastor to Lon For an unbroken period of fifty years late Mr. Lutz served faithfully as an el of the congregation he helped to fou Thousands of servicemen from the Un States, Canada, and Australia who w stationed in Great Britain during the will remember with pleasure the wh haired old Christian gentleman who ope wide the doors of his London home them. Among those of his family w survive him are a son, the Rev. Ma Lutz of Travancore, South India, an daughter, Margaret, the wife of the R W. E. Reiser of Albany, N. Y. G. V. S.

Sisters Celebrate Century of Married L

Fifty years ago, on April 15, 1898, the couples on the picture were united in marr by Pastor G. Polack in a double ceremon Immanuel Lutheran Church near Bre Kans. The couples are, l. to r.: Mr. and D. Blanke and Mrs. and Mr. H. F. Drinkg They also observed their twenty-fifth wed anniversary jointly. The Drinkgerns b been lifelong members of Immanuel Chu while the Blankes are members of Zion Ch at Herkimer, Kans.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

e in the Spirit

In keeping with the general theme of these Sundays, Propers for next Sunday, the Eighth after Trinity, refer he life of righteousness of the believer. The Epistle ks of the life "after the flesh" as leading to death, in rast to those who are "led by the Spirit of God," who the sons of God. The Gospel warns the believers, who in the Spirit, against being misled by false prophets, may be recognized by their fruits — "Ye shall know n by their fruits." The Collect prays for the gift of Spirit "to think and to do always such things as are t." And the Introit points to the self-evident fact that who are led by the Spirit, in whose body the Spirit lls as in a temple, will praise and glorify God in deed, vord, and in song:

We have thought of Thy loving-kindness, O God: in the t of Thy Temple.
According to Thy name, O God, so is Thy praise unto the of the earth: Thy right hand is full of righteousness.
Great is the Lord and greatly to be praised: in the city of God, in the mountain of His holiness.

W. G. P.

e Remedy

There are many complaints. Daily we hear and read criticisms and accusations which some bring against ers. The daily press, the magazines, teem with accusas and denunciations. The columnists receive hundreds etters containing complaints of parents against children, dren against parents. Husbands, wives, employers, emyees, citizens, government officials, air their troubles. s so easy to find fault with others. Just now even the sident of the United States complains of Congress, and e of the members of Congress retaliate in kind. Now, are not going to give political, legal, or medical advice, after all, let us remember that fundamentally the ables in this world have a spiritual basis. At the very t of all that is called misfortune is sin. It is important we note that. But it is even more important that we ain conscious of the remedy. The remedy which God provided is God's Word, even as the Psalmist tells us: sent His Word, and healed them," Psalm 107:20. We mindful that many are not satisfied with this remedy, do not forget, there is no other remedy. Dives in hell ted a different remedy. Like many foolish people he ted to see miracles, he wanted to teach God how his hers were to be saved, but God told him: "If they hear Moses and the Prophets, neither will they be persuaded, gh one rose from the dead," Luke 16:31. That Word been recorded for you and me. Here's the remedy for which ails us. Just as God has provided water for all , all races, all nations, so God has provided one spiritual water of life. That's His Word. Hear it, read it, follow it, and if you continue in this Word, you are a true disciple of Jesus and will spend eternity with Him.

S.

Is Religion Worth While?

There are many people in our day who do not think highly of religion. They do not go to church. They give to no worthy cause. They never pray. They are completely self-sufficient. At least they imagine they are.

We have an obligation to these people if we have the opportunity to discuss religion with them. What shall we say to them? There is no better test for them than the question: How do you intend to meet death? Death is even more sure for every man than taxes. There comes a time when no doctors, no human aid, can help a man. What then? The following story, quoted from the old *Youth's Companion,* has the answer.

The room was deathly still. In the intense silence nothing could be heard except the hurried ticking of the little brass clock upon the mantel and the labored breathing of the patient. The physician sat by the bedside with his watch in one hand and the fingers of the other lightly pressing the wrist of the sick man.

Presently the doctor rose and, slipping his watch into his pocket, turned to the frail little woman sitting at the foot of the bed. "There's nothing more to do, my friend," he said with a faint tremor in his voice. "It's just a question of time now, of hours, maybe only minutes." He paused and then continued softly, "I know I can say this to you, Mrs. Foreman, because I know who is going to come and sit by you when I go out of this home. You can't realize how much easier it makes it for the physician to say these words when he knows his patients have faith."

"Yes," he went on meditatively, "it means more to us than most folks think. Do you know, Mrs. Foreman, few doctors are unbelievers? Why? Well, they see so much. We know our so-called cures are only temporary at best. We only delay the coming of death; we don't destroy it. The cordon of doctors round the royal couch can do no more than that, though the fee were an empire. There comes a time when we have to give up. We can do no more. We have tried everything, done everything. And when that hour comes, we know there is only one thing in the world that can help our patient; it's what we call Christianity — faith in God, if you please. There has been only one physician in the history of the world who said, 'I will never leave thee nor forsake thee.' You know who that was."

"I'm an old man, and I've seen a lot," he continued as he reached for his hat and medicine case. "Folks can ask me a hundred questions about Christianity that I can't answer. But I do know this: it bridges the gulf. I don't have to be able to analyze the water I drink, tell who dug the well or when it was dug, in order to quench my thirst. If it satisfies and meets my needs, that's enough for me. So when I go out and Christianity comes in and sits by the bed and says, 'Lean upon me,' and I see my patient close his eyes with a smile and go to sleep like a trusting child on its mother's breast — well, it's pretty hard to convince me there's nothing in religion. I know there is."

W. G. P.

The Roman Catholic Church and Religious Freedom

Protestants who state that the Roman Catholic Church is opposed to religious freedom for every creed everywhere are often charged with willfully misrepresenting the position of that church body. The only way to settle the question is to hear what the representatives of the Roman Catholic Church themselves have to say. The June 23 issue of the *Christian Century* brings a quotation from a late article by Father F. Cavalli, S. J., on "The Conditions of the Protestants in Spain," which appeared in *La Civilta Cattolica,* the official organ of the Society of Jesus. A section dealing with the issue of religious freedom reads:

The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of the principle impossible, then the (Catholic) church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs. Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even *de jure* toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice.

The words are plain. We leave it to our readers to be the judges. G. V. S.

Religious Fanaticism

All of us have been reading of the destructive warfare going on between the Jews and the Arabs over in the so-called Holy Land. We dare not forget that at the bottom of this bloody war, at the bottom of this hatred, is religious fanaticism. You will profit by reading of these battles between Arabs and Jews if you keep in mind that all religions are not a blessing; only the true religion is a true blessing for mankind, both for time and eternity. And in the second place, the worst curse which is visited upon men is a false religion. It is on this account that our heavenly Father has told us: "Buy the truth, and sell it not," Prov. 23:23. It is also on this account that the Lord Jesus has said: "And this is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent," John 17:3. Because of the folly and harm which many see in this fierce contest between Jews and Arabs they will be moved to condemn all religion. They know that other shameful and cruel crimes have been committed in the name of religion; hence they may make one of those foolish generalizations of which so many become guilty. But Jesus foretold this when He said: "The time cometh that whosoever killeth you will think that he doeth God service," John 16:2. We should not forget that the devil himself makes use of false religions. He can quote the Bible, and he can give commandments that smack of strictest holiness. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. 4:1-3. But by abuse of Biblical phrases and fine-sounding commandments or prohibitions dare not separate us from Him who has told us: "My sheep hear My voice, and I know them, and they follow Me." What we Christians read concerning the religious fanaticism should cause us to be so much the more careful to distinguish between falsehood and truth. S.

Church Etiquette

We are told in a recently published book that the phrase: "That's the ticket!" is derived from the simple sentence: "That is etiquette." Be that as it may, there is a constant need of reminding ourselves that there are certain rules of etiquette for churchgoers that ought not to be forgotten. Here are a few:

1. If possible, *be on time.* You need at least five minutes after coming to get warm or cool, to compose your body and mind, and to offer a silent prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude. *All whispering should be studiously avoided.* Find the hymn and sing it if you can. If necessary, share the book with your neighbor.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful for the comfort of others. Speak a bright, cheery word to as many as possible at the close of the service, *especially to strangers.* If you are a stranger, ask one of the ushers to introduce you to the pastor and to the church officers. They will always insure you a hearty welcome.

6. Never put on your wraps or overcoat during the closing hymn, and do not make a rush for the door immediately after the benediction has been pronounced. There should be no loud talking and jesting after the service is concluded. They are always out of place in the house of God. W. G. P.

The Freedom Train

The Freedom train gave to many an opportunity to view very important documents and other material which all of the liberty and freedom which we here in America enjoy. Let us hope that those who have looked upon these documents may be impressed with the wonderful blessings of liberty and freedom which we still retain here in this our beloved country. Those of us who have visited other countries and could make comparisons realize in a most intense degree how thankful the people of the United States ought to be for the freedom, the liberty of conscience, the freedom of speech and of the press, which are granted to us here in our homeland.

In this connection we should also call to mind that there is a freedom even more precious than that of which the Freedom Train testified. It is the freedom which Jesus has given us through the Gospel. Speaking of this gift Jesus said: "If ye continue in My Word, then are ye

iples indeed; and ye shall know the truth, and the h shall make you free." That Word of Christ, the Gos- frees us from the guilt, the punishment, and the inion of sin, and it gives us free access to our heavenly her's presence at all times. Are you making the most hese your privileges and opportunities? S.

ily Lubrication

Modern industry, modern farming, modern travel, and lern housekeeping would come to a standstill if there e no oil to keep all the various kinds of machinery ricated. Proper lubrication deposits a film of oil or ase between surfaces that come in contact. It prevents tion, lessens heat, and makes for smooth and reliable ration.

Lubrication with the oil of human kindness is also essary in our daily living. Whether at home or away, come in contact with others, we rub elbows with all s of people. Friction may easily develop, warmth and t too. Misunderstandings, jumping at wrong conclu- s, irritations, impatience — all these are apt to generate n temperatures. We need to keep constant hold on our- es and show the fruit of the Spirit in our intercourse n others: these are love, joy, peace, long-suffering, tleness, goodness, faith, meekness, and temperance. The n tension of modern life and the uncertainties of the ure all tend to keep many people on a nervous edge, ch makes it all the more necessary for us to practice y lubrication.

Holy Scripture has some fitting words to say on this ject. "A soft answer turneth away wrath" (Prov. 15:1). easant words are as a honeycomb, sweet to the soul, and lth to the bones" (Prov. 16:24). "The words of a wise n are gracious; but the lips of a fool will swallow up self" (Eccl. 10:12). "A word fitly spoken is like apples gold in pictures of silver" (Prov. 25:11). W. G. P.

hut Your Ashpan"

Edward Kuhlmann, in his book *Watch Yourself Go By,* tes a story by Louis Albert Banks, who tells of seeing sign from a moving train which read: "Shut your pan." He wondered what the sign might mean, when denly the train crossed a long wooden bridge. He had answer. He realized that any flaming coals falling from open ashpan might set the bridge afire and ruin it. He w now that the sign was a reminder for the engine crew.

Kuhlmann then draws this conclusion:

"Now, it might not be amiss daily to imagine the place- nt of this same sign before the eyes of the many of us o are prone to be careless in what we say about others to them. True, purists might call it stooping to slang clothe an admonition against careless speech in such legant words as 'Shut your ashpan,' but we care not, for expression has the vividness and force necessary to ve home to where it hurts, the truth we wish to convey.

"Then, too, the thought of the sign approaches Scrip- e very closely, for the imagery it employs is akin to that James, when in our Bible he writes: 'Behold, how great natter a little fire kindleth! And the tongue is a fire . . . lefileth the whole body and setteth on fire the course of ure; and it is set on fire of hell.' (James 3:5-6.)

"And therefore, if you will pardon the mixing of our taphors, we would say again, 'Shut your ashpan'; we st not wound with words." W. G. P.

Christian Education

Recent events have brought the whole question of Christian education into new focus among thinking people in our country. The following paragraph, by a non-Lutheran, is very apropos and worth pondering:

The church school is an absolute necessity to the Christian well-being of our country. The construction put upon the obligations and scope of the public schools hinders their complete entrance into the work of man-building. Their teaching is necessarily partial. They cannot reach the soul; they must leave out the ultimate foundations of character, society, trade, and state because they cannot teach religion. The great universities of the land are not in much better plight; hence the real burden of complete teaching falls back upon the church school. It, next to the Church itself, if, indeed, it be not a vital part of the Church, is the greatest instrument Jesus Christ has in this world for Christianizing the nations. . . . Christian education is the hope of the world. W. G. P.

Politics and the Christian

Many Christians declare that they want nothing to do with politics. They tell us that there is so much corruption and deception among the politicians that honest people had best keep hands off. But that is the wrong attitude. In the first place, how can we hope for better conditions among government officials if honest and conscientious persons refuse to participate in government work. In the second place, this attitude is contrary to God's will. The Bible tells us that government is God's creature. It is the duty of the Christian to support the government. Since here in America every citizen has an opportunity through his vote and otherwise to influence the government, none of us dare shirk our obligations. Remember: "To him that knoweth to do good and doeth it not, to him it is sin."

Just now that eminent Lutheran, Louis P. Lochner, former chief of the Berlin Bureau of the Associated Press, in the June number of the *Reader's Digest* calls attention to the flagrant mistakes made by foreign officialdom in Germany. In many cases these blatant errors produce effects opposite to the very aims which are to be achieved. Now that the entire nation is again facing national elections, it is for us, the voters, to impress our officials with their duty not only to collect large sums, but also to administer these means conscientiously and intelligently. Do not ask that unbelieving question: What am I among so many? Let us speak up. We have a duty to perform. It is for God to control results. S.

Under His Shadow

In the heat of summer we all appreciate shade. It is cool and refreshing. The Christian has that sort of refreshment in all seasons. The Psalmist says: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Ps. 91:1).

St. Paul speaks of this, 2 Cor. 12:9: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon [overshadow] me." Every Christian can say the same thing. In danger, Christ will overshadow us so that no evil will befall us. In necessity He will provide for us. In distress He will comfort us. In the hour of trial He will plead for us. In sickness He is the good Physician. In the valley of the shadow of death His rod and staff, they comfort us. His grace is sufficient for us, and His strength is made perfect in weakness.

W. G. P.

Saved to Serve

By CLARENCE C. MEYERS
Marshfield, Wis.

Perhaps one of the least read of all the Pauline Epistles is the wonderful intercessory Letter of the great Apostle to Philemon of Colosse. Much will be gained if we again read the masterpiece from the pen of the aged and imprisoned Paul and then meditate upon its implications and make an honest application of it to our lives.

Philemon, to whom Paul writes, was an Ephesian who had embraced Christianity while Paul was in Ephesus, as had likely also his wife and son, whom Paul also greets. In their household was a slave named Onesimus, who ran away. Why he did so we are not told, but even in running away he had become a thief, for as a slave he was his master's property and therefore in departing he had stolen himself. Onesimus had gone to Rome, where, in the seething crowds of humanity, the task of finding him would indeed be difficult. Somehow, while there, he had come in contact with the imprisoned Paul. And Paul again performed that for which he is famous — he became the instrument of God to bring about the conversion of a lost creature. Now, although Paul would have preferred Onesimus as his personal servant, he saw his duty and sent the converted slave back to his rightful master. He sent with him a letter asking Philemon to again accept Onesimus and to reinstate him in his household, not merely as a slave now but as a brother, a fellow Christian. Paul expresses his confidence that Philemon will do all this as an enlightened follower of Christ. Had Philemon been a heathen, the returned slave could have looked forward to severe punishment, to certain torture, yes, even to possible crucifixion. But Paul knew that such would not be the fate of Onesimus, for he was committing him into the hands of a sincere Christian, and that the slave would receive a considerate reception and possibly eventual freedom.

We, too, are in a bad way. When God created man, He made him in His own image, holy and sinless. But man willingly transgressed God's holy will and thereby lost his claim to communion with God. Ever since the fall of our first parents all mankind has been conceived and born in sin. Furthermore, our inborn sin is not our only sin. We must admit that we sin daily. In thought, desire, word, and deed we transgress God's holy Law. The just dues for these transgressions can be but one thing — death. Spiritual death, temporal death, eternal death, these are our lot as sinful beings. This must be, for we read: "The soul that sinneth, it shall die," Ezek. 18:4. Scripture also tells us that as sinners we are already dead. Eph. 2:1; Col. 2:13. But there is a way out. God has provided a way whereby we may cast off our sinful state and return to Him justified. There is nothing we of ourselves can do. He has done it all. He sent His Son into the world to suffer for our sins, to die our death, and to rise again, so that we too may live again. As Paul pleaded with Philemon to receive graciously his wayward servant, so Christ is ever at God's right hand pleading our case. We read: "If any man sin, we have an Advocate with the Father, Jesus Christ, the Rig eous," 1 John 2:1 a. He is not only Savior and Redeemer, but also Advocate, our Friend, our Broth Now we can return to our heave Father without trepidation. Surely, shall fall into sin again and again, we are still frail, and we still are su ject to the wiles of Satan. But G has given us the means with which can strengthen our weak natures a fight the foe. The more we study H precious Word and the more frequen we partake of the Sacrament of Ho Communion, the stronger our faith w become. Then we shall come to reali that we have been saved to ser Onesimus returned to Philemon that he might serve him. Since have become reconciled with G through Christ, we can do but o thing — serve Him to the utmost wi the gifts and abilities with which H has endowed us.

That Ugly Thing – Pride

By WEERT J. JANSSEN, Seattle, Wash.

Natural man is proud. Even Christians are still tempted to seek their own glory. They have quite a time fighting the lust for self-exaltation. David, a man after the heart of God, was lured into taking a census by pride, stirred up by the growth and prosperity of Israel during his regime. The disciples of the Lord wrangled among themselves about the trivial question which of them would be accounted greatest in the kingdom of heaven. St. Paul complains about many of his fellow laborers: "All seek their own, not the things that are Jesus Christ's." An awful accusation! These men worked in the vineyard of the Lord, perhaps diligently; but they labored from selfish motives. They sought their own glory.

Pastors and laymen are continually harassed by this ugly thing — pride, egotism, selfishness. A pastor preaches good sermons, labors diligently in his field. He is successful. His church grows. People praise him. And he is tempted to feel flattered, to speak somewhat like the heathen Nebuchadnezzar: "This is the church which I have built by my skill and zeal." Or his work is not appreciated properly, and dark and gloomy thoughts about the ingratitude and indifference of men toward him molest his soul. Laymen, deacons, officers, work for their church. But their labors are criticized; their efforts are belittled; there is small appreciation of the labors. Hence they feel insulted; th sit back and sulk. Some even lea the church, as Demas forsook Pa Much time must be consumed in patc ing up breaches in congregatio breaches caused by pride, arrogan Many sorry chapters are written in t annals of churches because men not set their minds fully on Christ a the welfare of souls, but aim to bui unto themselves a tower "to make the a name." What a tragedy!

Friends, God hates this sin with divine hatred. He says some ve hard things about it. Proverbs 16:1 "Pride goeth before destruction, a a haughty spirit before a fall." Levi icus 26:18-19: "I will punish you sev times more for your sins; and I w break the pride of your power." Go King Hezekiah gave way to pride. A the Lord said to him (2 Kings 20:15 "All that is in thine house shall carried to Babylon; nothing shall left." 1 Peter 5:5: "God resisteth t proud, but giveth grace to the humble And Luke 1:51: "He hath scatter the proud in the imagination of the hearts."

You see what an ugly thing pride i

Pride takes the joy out of life.

Pride robs us of the friendship God and men.

Pride begets strife, hatred, bicke ings, bitter words.

Pride is folly even if viewed on

the standpoint of natural reason. efore the poet says: "Oh, why ld the spirit of mortal be proud?" are but a speck in the universe. here is a little guy by the name of "I" ho cannot realize
hat a wee and tiny chap he is
other people's eyes.
he knew how big a nation is
sensed how big creation is,
e wouldn't see how tall he is;
e'd only see how small he is,
hat little guy called "I."

oon die. We are in the "passing le." In a few years men forget we existed. Even the names of and good men in our land and r Church are but a faint memory. poet says:

oast of heraldry, the pomp of power,
all that beauty, all that wealth, e'er ve,
t alike the inevitable hour;
aths of glory lead but to the grave.

are mortal. Yes, we are sinful.
llies and crimes, a countless sum,
re crowded in life's little span:
w ill, alas, does pride become
hat erring, guilty creature, man.

h, why should the spirit of Chris- be proud. "Get thee behind me, n." Down with that ugly serpent! r flesh and blood must be denied, ssion and envy, lust and pride.

hrist sets a little child in the midst is people and says: "Verily I say you, Except ye be converted and me as little children, ye shall not the Kingdom of Heaven. Whoso- therefore shall humble himself as little child, the same is greatest in Kingdom of Heaven" (Matt. -4).

emember, our Lord gives us ter honor than any man can ever w upon us. Redeemed by the d of the Son of God, who humbled self for us poor sinners by dying alvary in ignominy and torture, we been adopted as sons and daugh- by the King of heaven, our names written in the records of God's y, in the book of the Lamb. This first importance:

Is my name written there
On the page white and fair?
In the book of the Kingdom,
Is my name written there?

a small matter to have our name tioned in the newspaper, but it is verlasting importance that our e is written in heaven, in the Book ife. And since the faithful God es us that Christ has written it e and no man can strike it out, we ce with exceeding great joy; and lse is of little interest to us.

hen, too, let us do our utmost to e others partakers of this high honor to be called members of God's great and good family. Help to enroll their names in heaven. When the famous missionary Robert Moffat left England for Africa, he wrote these words in the album of a friend:

My album is the savage breast,
Where darkness reigns and tempests wrest
Without one ray of light;
To write the name of Jesus there
And point to worlds both bright and fair
And see the savage bow in prayer
Is my supreme delight.

"Play well your part — there all your honor lies." Say with St. Paul: "With me it is a small thing that I should be judged of man's judgment. He that judgeth me is the Lord." When we come to the end of our pilgrimage and the summons comes to lay down the house of this tabernacle, when the "Judge from heaven descendeth, on whose sentence all dependeth," and when the book is opened, "the book exactly worded, wherein all has been recorded, whence shall judgment be awarded," then our names shall appear, our faith and our works shall be brought to light, the friends that we have led to Christ shall speak for us, and the blessed Master shall gently touch us and say: "Friend, go up higher." "Well done, good and faithful servant."

God of my life! Father divine!
Give me a meek and lowly mind.
In modest worth, Oh, let me shine,
And peace in humble virtue find.

O Jesus, who my debt didst pay,
And for my sin wast smitten,
Within the Book of Life, oh, may
My name be ever written.
I will not doubt! I trust in Thee;
From Satan Thou hast made me free
And from all condemnation.

The Separation of Church and State

VI

In previous installments we have defined the meaning of separation of Church and State in the sense of the New Testament and have outlined the American principle as laid down in the Amendments to the Federal Constitution called the Bill of Rights. We have given examples of interference of the Church with the functions of the State and also of violations of this principle chargeable against the State.

It is necessary to emphasize the narrow field in which this principle of separation operates. We are not so much in danger of mixing Church and State as we are in danger of the opposite extreme, of raising the charge of "mixing Church and State" where neither the New Testament nor the American Constitution can be quoted for such a charge. It may not be amiss to quote a few examples.

VII

It is not a violation of the separation of Church and State when these two agencies co-operate in matters of common interest.

It is not mixing Church and State when the State calls upon the Church as an organization operating under the protection of the State to co-operate in works of relief and other emergencies.

It is not mixing Church and State when the Church as a body of voting citizens brings its influence to bear upon popular elections, endorsing certain candidates or campaign issues, or casting its influence against certain candidates or principles. To illustrate: the Missouri Synod pastors and congregations of Illinois some fifty years ago, in defense of its parochial school system, endorsed the candidacy of Mr. John Peter Altgeld as Governor of the State. Some of our prominent pastors and professors took to the stump in advocating his election. A generation later our Synod in the State of Michigan made common cause with the Roman Catholic Church in fighting adverse school legislation at the polls.

The appointment of clergymen to the office of chaplains in the Armed Forces or in public institutions, with calls from the Church and an appointment from the State (which also pays the salary), is not mixing Church and State.

It is not mixing Church and State when the Bible is read in the public schools.

A few weeks ago Dr. Fritz demonstrated in these columns the need of the teaching of religion in the public schools and advocated that this be done.

Further illustrations are supplied by the report of our Board for Parish Education, submitted to the Missouri Synod's convention of 1947 and found on page 282ff. of the *Proceedings*. Our Board distinguishes between two aspects of the State's school program: "(1) The social service program (library service, lunches, health service, transportation, etc.), and (2) The teaching program (curriculum, teaching, philosophy of education). It was

held that a vital difference exists between these two programs. As to the social service program, the position was taken that this should in equity be available to all children of school age irrespective of their school association, just as public library service. As to the teaching program, the position was taken that it was most unwise for the Church to accept a subsidy even though the right to control has been waived by the State. In fact, far from agitating for State support, it was held that we should oppose the granting of State funds for sectarian use." This distinction is well grounded in common sense and in common law. Regarding such matters as transportation, library service, health service, and school-lunch programs, the Board suggested that "such aid in the social service field should be accepted (by church schools) only if there are sufficient safeguards so that no control by the State or Federal Government is permitted in matters of instruction or curriculum."

The question of religious teaching in the public schools was treated in an "Opinion" appended to its report and published in *Proceedings*, page 283. The following thoughts are so valuable for our present purpose as to justify the space below. Our Board for Parish Education says:

"A completely secularized educational program, which repudiates God and the Moral Law as the standard of human conduct, is contrary to reason and a violation of human nature. A mute atheism pervades such a program. For that reason many earnest Christians believe that the complete secularization of the public school infringes upon the principle of religious freedom. Atheists alone can approve of such a program. No theists can approve of it. The tendency of the secularized school is to breed a generation of atheists and libertines, who have respect neither for the laws of God nor for the laws of men. Juvenile delinquency and the general breaking down of moral standards in our country are due, so we believe, in no small measure, to the secularization of our public schools. . . .

"Christians cannot approve of a type of character education which denies the existence of God and brazenly casts aside the Moral Law. Not only is that type of character education without any effective motivation for the pupil, but it also violates human nature. Such character education tends to stultify the conscience, to weaken the moral sense, to pervert the reason and the will in the direction of atheism and libertinism.

"Lutherans approve of all State legislation which prohibits the teaching of 'sectarian' or denominational religion in the public schools. Such prohibition constitutes a necessary safeguard against the encroachment of the State upon the domain of the Church and the encroachment of the Church upon the domain of the State. We consider it a serious mistake, however, and out of harmony with what the founders of the public school had in mind, to attempt to strip the schools of every vestige of theism.* We believe that the theistic background, which was accepted as a matter of course in the nineteenth century, should be made apparent."

While not advocating the teaching of religion as a branch, the Board demands —

"That the program be projected on a theistic background; that references to God be permissible in textbooks; that the Moral Law be accepted as the standard of human behavior; that teachers be allowed to speak of the human body as God's handiwork when teaching physiology, and the like."

And finally:

"Moral instruction is in harmony with human nature only when it is oriented toward God and based on the Moral Law. Since men universally recognize the existence of God and the standard of the Moral Law, we cannot deny to the State the right to plan a moral instruction program of this type. For its own self-preservation the State must achieve righteousness through its schools. Righteousness, again, can be achieved a desirable measure only when the instruction program is in harmony the universally accepted norm of conduct. Though we concede to the S the right to introduce this type of instruction, we are not very hopeful garding the outcomes."

We have touched upon matters are in part controversial. Our pas have at times protested against move to abolish Bible reading in public schools; see synodical repo *Western*, 16, 32f.; *Central*, 15, 45; have also taken the opposite posit Regarding many of these practice and others not mentioned above — can very well be of different opini as to their propriety or expedien but to introduce, as is sometimes d the principle of separation of Chu and State into their discussion is correct. That principle, we have s is of very narrow definition. We sho stay within that definition. G

* Belief in a God.

More Lutheran Kindergartens!

By ARTHUR W. GROSS

The curve of interest in Lutheran kindergarten work has been rising steadily for a number of years, and recently it has taken a sharp upward turn. Comparative statistics show that the present enrollment is almost three times as large as it was ten years ago and that, of the increased number, 550 were added in a single year. Inquiries concerning kindergarten work, requests for kindergarten teachers and materials, discussions on phases of the kindergarten program, kindergarten workshops and study groups, testify to a mounting interest in serving our pre-school boys and girls with the best that education can offer.

Validity of the Kindergarten

During the one hundred years that passed since its inception the kindergarten has won for itself all the recognition necessary to establish it as a permanent agency in the general educational program. Studies and measurements of the results of kindergarten instruction show that the kindergarten exerts a wholesome influence, manifested in progress and achievement in general knowledge, personality traits, and social development. The validity of the kindergarten stands unquestioned.

Public school officials, recognizing the validity of the kindergarten and the capability of five-year-old children to profit by its program, have provided teachers, classrooms, and materials for an early beginning toward the accomplishment of the broad purpose of the public school to make good citizens.

The Church and the Kindergarten

The Church, interested in the total well-being of all of its members, young as well as adult, and cognizant of its obligation to impart religious instruction, no less than the State must necessa provide in the best way possible for proper education of the pre-school c Froebel, the father of the kindergar regarded all education as being essenti religious; and when he organized the dergarten, he had ministration to the s itual needs of the small child definitel mind. No doubt Froebel knew others have learned by hard experienc that a child in the kindergarten m learn to see a story in pictures, tha might acquire some muscular control, he might also come to know somet about spatial relationships and thus prepared for future work in reading, w ing, and arithmetic and still not be a citizen; he must also learn to pay debts, give full measure, be fair, tell truth, refrain from taking what does belong to him, and the like. Experi has shown that kindergarten children capable of benefiting by religious inst tion and that such instruction prod results in terms of Christian attitudes Christian character.

Experts in child training are ag that the five-year-old child, highly e tional, imaginative, imitative, impress able, and credulous, receives his me and moral impressions through the e riences of his everyday life with among whom he must live rather through that which with his limited c bilities he can grasp out of all that m be told to him. "True religious teac of pre-school children is for the adul live as Christian persons with those dren" (Strang). How utterly importa is for parents to realize when the comes for their children to be away home short periods of the day to take first steps in a formal educational prog that they must place them into good h and into the wholesome atmosphere Christian environment!

Missionary Value

e missionary potentialities of a Lu- kindergarten are finding expression ny communities. Our mission in e City, Washington, supplies a strik- llustration. In the spring of 1946 J. Einar Bach came to Coulee City, June of the same year he opened ion. Many townspeople received the of "another church" with cool in- nce, and church and Sunday school lance was poor. Six months passed, here was no noticeable improvement. thing had to be done. Pastor Bach d to open a kindergarten. Results immediate and astounding. In spite rd winter weather twenty-one chil- came the first day. In a few weeks y-nine were in attendance, and, rmore, the chilly demeanor toward ission changed to warm friendliness. h attendance doubled, and the Sun- nrollment tripled. Examination of tatistical record showed that only a of the children were baptized and ut of the fifty-six parents only five active church membership. The e of events seems to indicate that gh the agency of the kindergarten church in Coulee City has been gthened and that the foundation for plete program of Christian education een laid.

Our Obligation

he latest available statistics show that of our congregations have schools hool affiliations and that about 222 em have a kindergarten. Because of conditions the establishment of a rgarten is not always possible; but her a congregation has a school or not have one, since we have the ation to impart religious instruction ll and in view of the benefits that e therefrom, the providing of ade- e educational facilities for children in pre-school years forces itself on the tion of every congregation, demand- earnest thought and prayerful con- ration.

Lutheran Unity Action

n Pentecost Monday, May 17, the wship Commission of the American eran Church and the Committee on rinal Unity of the Missouri Synod in Chicago at the offices of the North- Illinois District by the courtesy of the al Stewardship Secretary, Dr. Martin ler. The committees were honored he presence of the President of the ouri Synod, Dr. Behnken, and of the ident of the American Lutheran rch, Dr. Poppen. Both presidents took ctive part in the discussions. Pastor zschel, member of the Fellowship mittee, presided, and Pastor Jurgens, ber of the Missouri Committee, was en secretary.

The discussion began with an attempt scertain and analyze the situation as ad been affected by the resolution the Centennial Convention held in ago last summer. That convention ted a resolution declaring that the Resolutions shall no longer be con- red as a basis for the purpose of estab- ing fellowship with the American Lu- an Church. The meaning and impli- ons of this resolution were discussed on the basis of the printed *Proceedings* of the convention, which were read in part.

Another point of discussion was the difference in doctrine and practice which still obtains between the two bodies as stated by a resolution adopted by the convention referred to above. Extensive reference was made to a paragraph in the report of the Committee on Doctrinal Unity to Synod in which the Committee enumerated three chief obstacles that stand in the way of fellowship, the manifest lack of doctrinal unity, the difference in conviction regarding the degree of doctrinal unity required for fellowship, and the membership of the American Lutheran Church in the American Lutheran Conference.

Synod's resolution on selective fellowship was quoted at length by Dr. Poppen and also became a topic for discussion.

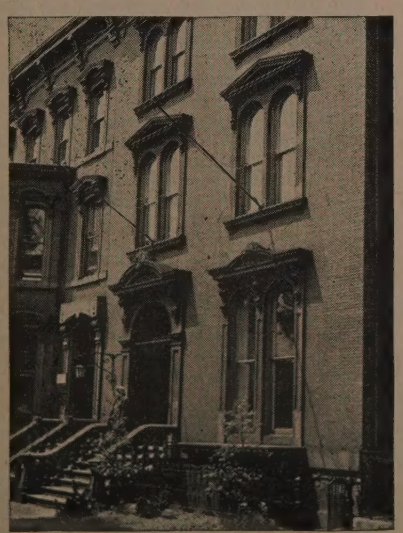
The meeting ended with a resolution to appoint a subcommittee of two from each of the commissions, with instructions to prepare a program for another meeting, to be called at the direction of the subcommittee.

F. H. Brunn, *Secretary*
Committee on Doctrinal Unity
Rockford, Ill.

Commission for Armed Services Relocated in Washington

The plan which was already announced by the Armed Services Commission in May to transfer its office from Chicago, Ill., to the national capital has been carried out. The relocation was prompted by the desire to render the best possible peacetime service to the still-existing military establishments, which are very large and in the future may become larger.

The Commission's office is now housed in the Lutheran Church Center, 736 Jackson Place, N. W., Washington 6, D. C., owned by the National Lutheran Conference, but operated by the National Lutheran Council. The Center is located half a block from the White House on historic Lafayette Square. Originally built for a Cabinet officer before the Civil War, the dwelling was the home of many important personages, among whom was President Theodore Roosevelt, who lived here with his family while the White House was undergoing repairs. The Commission occupies two second-story front rooms, which overlook Lafayette Square, and in addition has secured several back rooms on the third floor.



Lutheran Center, Washington, D. C.

The Executive Secretary of the Armed Services Commission, Chaplain Kenneth L. Ahl, brought with him from Chicago three experienced secretaries. Chaplain Ahl in the future will not only be the liaison officer with the Government agencies, but will also edit the Commission's publications, plan its publicity, and supervise its extensive Veteran hospital work.

In view of the great difficulty of finding living quarters in overcrowded Washington, the Armed Services Commission has bought a practically new, modern, roomy residence in the suburbs of the capital, which in future will be the home of its Executive Secretary.

J. Frederic Wenchel

Dedication at Oberursel, Germany

One of the first projects sponsored by the Missouri Synod for the rehabilitation of Lutheranism in Europe came to its completion when at Oberursel, population 20,000, a suburb of Frankfurt, the new theological seminary buildings of the Free Churches associated with the Missouri Synod were dedicated on June 13. In a quiet spot on the slopes of the Taunus Range, here resembling the rolling hill country of the Ozarks and covered with a magnificent growth of forest trees, four academic buildings, one story, constructed of cement, and a frame church were dedicated by a large gathering of Free Church Lutherans from surrounding towns and cities. The entire festivities took place in the open air. Vice-President Henry Stallmann, representing President P. H. Petersen, detained by illness, and Church Councilor Dr. theol. W. Guenther of the Breslau Synod, delivered sermons to the assembly gathered in a grove, in which a gentle breeze played in the trees and songbirds of many kinds added their chants to the jubilees of orchestra, choirs, and congregation. The experience was one which is not readily forgotten. It was shared by the representatives of the Missouri Synod who had just arrived for the program of lectures at Bad Boll, a summer resort near Stuttgart. (See L. W., issue of June 1, p. 179.)

Among the unique contributions was an original poem read by the head contractor before the superintendent of building operations handed over the key to the president of the seminary, Dr. John Kirsten. This reading of a poem describing the work of the various trades represented in the building operations is a century-old custom. Greetings were brought by the undersigned and also by the Rev. Friedrich Aschoff of the Bavarian State Church. Dr. Aschoff is the chairman of a group of some fifty Lutheran ministers and congregations of Bavaria who are protesting against movements of a unionistic nature (involving altar fellowship with Reformed, or Calvinistic, churches) now being promoted in the Bavarian State Church, which is Lutheran. While still for the time being members

of that body, the group (called the Schwabach group from the city where its declaration was made) is acknowledged by our Free Churches as in the fellowship of the faith, and this implies *communio in sacris* (referring to altar and pulpit fellowship. On the principle involved, see the note on *Status Confessionis* in the May 18 issue of the LUTHERAN WITNESS, p. 164). Oberursel is looking forward to an enrollment of about forty, and four additional buildings are awaiting material.

We noted on the road from Paris to Frankfurt that both France and Germany are expecting an abundant harvest. But one sees no butter, milk, white bread, or coffee except in military establishments and in concerns catering to the black market. At the dedication we partook of a noonday meal consisting of a thin vegetable stew with faint traces of meat and a chocolate pudding — this was the meal. The gratitude of those who have received our donations of food may be imagined. From this hotel room one views the remains of the union station; when we last saw it, in 1906, the finest in Europe; to left and right, as far as one can see, ruins and rubble. TH. GRAEBNER

Centennial Convention of Augustana Church

An estimated two thousand delegates and visitors converged upon Rock Island, Ill., for the eighty-ninth convention of the Augustana Evangelical Lutheran Church scheduled for June 7 to 13. Special significance was given to the gathering by the fact that just one hundred years ago the seeds were planted from which this Lutheran church body sprang. It was at New Sweden, Iowa, that Swedish Lutherans in 1848 organized a congregation of ten souls in a settler's cabin. To carry on the ministry of the Word and Sacrament, a layman, a cobbler by trade, was called by the little group. Today the tender plant has grown into a large tree, the Augustana Church at the present time numbering 427,977 baptized members.

Prominence was given throughout the convention to the sacrifices of these early immigrants and to their staunch faith. In the opening service Dr. O. A. Benson, Vice-President of the Augustana Church, preached on the topic "They Brought Their Bibles." Dr. P. O. Bersell, President of the body, in his message to the synod dwelt extensively on the pioneers of the church body and on their work as well as on the extensive preparations that had been made to mark the Church's centennial. To depict the primitive beginnings and gradual growth of the Augustana Synod, a pageant, "Heroes of Faith," in which seven hundred actors took part, was repeated for the convention. At its first showing on the evening before the convention the pageant drew an estimated four thousand spectators. The second presentation, at the Rock Island Public School Stadium, attracted an audience of six thousand. A special service on the campus of Augustana Seminary was also part of the centennial festivities.

To honor the memory of the early Swedish Lutheran pioneers, the convention spent a day in making a pilgrimage to New Sweden, Iowa, where the old church with appropriate ceremonies was dedicated as a synodical shrine and a historical marker was unveiled to indicate the significance of the place. Similar services also took place at Andover, Ill., where the first ordained pastor of the synod, the Rev. Lars. P. Esbjorn, and his wife did their heroic pioneer church work. At Andover the old original church was rededicated as "Jenny Lind Chapel" to commemorate the support which the "Swedish Nightingale" had given to this church on her visit to America by a gift of fifteen hundred dollars from the proceeds of her concert tour.

As befitted the occasion, prominent Lutheran churchmen, both of America and of Europe, honored the convention with their presence. Particularly notable among them were the representatives of the Lutheran Church in Sweden: the Rev. Erling Eidem, Archbishop of Uppsala, Dr. Anders Nygren, Professor of Systematic Theology at Lund and President of the Lutheran World Federation, the Rev. Arvid Runestam, Bishop of the Karlstad Diocese, and the Rev. Helding Pleijel, Professor of Church History at Lund. Greetings were personally extended to the convention by Governor Dwight H. Green of Illinois and Prince Bertil of Sweden.

Much business was transacted by the convention. Among the resolutions adopted the following are of general interest to our readers.

Without a dissenting vote the motion was adopted to work towards an "organic union of the participating bodies of the National Lutheran Council, together with any other group which may desire to join such a union." It was pointed out that eighteen Lutheran church bodies are included in the National Lutheran Council and that such a union would bring together two thirds of all Lutheran groups in America with a total membership of approximately six million souls. It was the synod's desire that merger discussions begin at once.

Another resolution called for the separation of Augustana College from the Seminary. There was much debate on the floor of the convention whether this step should be taken, but those who favored it won out by a large majority. The Rev. Karl E. Mattson of Worcester, Mass., was elected president of the Seminary.

The convention also approved the National Lutheran Council's plans for an inter-Lutheran postgraduate seminary.

The Augustana Synod accepted membership in the Lutheran World Federation.

A new constitution was adopted, in which the body took on a new name, viz., Augustana Evangelical Lutheran Church, whereas it was formerly known as Evangelical Lutheran Augustana Synod.

The convention closed with an ordination service on Sunday, June 13, at which twenty-three graduates of Augustana Seminary were received into the ministry. This group has the distinction of being the first to be examined, prior to their ordination, by a committee rather than by the assembled pastors. Eighteen of the Seminary graduates received the degree of Bachelor of Divinity.

G. V. S.

From a European Notebook

Church work in Europe is today beset with difficulties for which even the early beginnings of home mission work on the American frontier offer no parallels. The 250 largest cities of Germany are to a large extent rubble, and there are trains and no automobiles available the preacher. The greatest need of church in Germany today is — *bicycles* the pastors. Our pastor in Pomer we were told at Pres. Petersen's hom Berlin, covered 200 miles in three w walking from parish to parish — m barefoot. That's not abnormal; rathe Chaplain Gaertner of Munich, who assigned to our Missouri Synod deleg as guide by Chief of Chaplains Mac remarked: "Everything in Europe is normal." . . . In addition to the com collapse of business and industry, are millions of refugees and displaced sons in Germany. . . . Much intere being manifested in religion. Cha Kasper in Berlin says the people, e cially young folks, are much more terested in religion than three years . . . In a small suburb of Berlin, Cha Kasper is conducting services at a *D kirche* (village chapel) at 2:30 every S day afternoon. The U. S. Army hym is being used, also the liturgy is Eng the chaplain preaches in English, a well educated German woman rea translation into German prepared by in advance, and the church is crow with more than two hundred people. At our *Lutheraner* office in Frank we are mailing out *every day* two hund shipments of books which have been ceived from our people in America. T go to pastors of the *Landeskirchen* of the Free Churches. . . . Meeting nine pastors of our Free Churches at home of Pres. Petersen in Berlin wa high experience. These people are se rated from the State Church, but are separatists. One explained to us: want no *Abkapselung* (exclusivism); don't want to be a ghetto." They met for discussion with bishops of State Church in the Russian Zone, will meet them again. . . . The childr home (for orphans, refugees, waifs) Berlin, supported by our people, is well conducted and a visit to this ha of little refugees, the human wreckag war, is unforgettable. . . . The office our relief work is in the same build with the office of the *Lutheraner* Frankfurt; we saw hundreds of a blankets purchased against the con winter by the Executive Secretary the Emergency Planning Council, Lawrence Meyer, at bargain prices. the person of Mr. Christian Schmidt have a highly efficient businessman charge. . . . If life in the American Z is abnormal, in the Russian Zone it nightmare. No prohibitions of relig work and worship are in force, bu devilish ingenuity is being shown to der the work. One church official o sees the work of 1,200 Lutheran pari in the Russian area, but he must re his driver's license *every ten days.* schools are sovietized by means of lect on Lenin and the Bolshevik revolut and rules are enforced which mak impossible for many children to rec regular religious instruction. Hundred thousands of catechisms are now nee for home instruction. . . . Only the p sure of the United States and Englan Germany is preventing a complete struction of civilization in Europe an rule of atheism on the entire contin Every German today trembles at the that the U. S. troops might be withdr and Europe overwhelmed by Commun

G

AMONG OUR CHURCHES and SCHOOLS

Wisconsin District ntion

Rev. Herman Harms, First resident of Synod, preached the at the opening of the twentieth tion of the North Wisconsin , assembled at Wausau, Wis., to 11. Dr. Theodore Laetsch of is, in the convention essay, por- the Prophet Jeremiah and his nd applied the ageless lessons n age-old book to our modern

sessions this year were held for st time in beautiful Marathon Park on the outskirts of Wau- With its many acres of fine oak ergreen trees, its shrubbery, its g roads, its splendid play- s and swimming lagoon, it for many a solitary stroll along oded paths for silent meditation goodness of God. A com- s auditorium, a fine mess hall, large dormitory kept most of tors, teachers, and delegates to- during their entire stay, giving a fine opportunity to become acquainted with each other and tice Christian fellowship.

this was very conducive to g about well-attended and spir- eetings. With deep interest we d Dr. H. Harms as he led us on rney through the various phases od's work at home and abroad. work in our own District, too, t overlooked. The more than missionaries, working in over mission fields, were given due n. Year after year, even in ict well stocked with churches, nd unworked communities are ound in suburb and village, and ve staff of missionaries is always and eager to enter new fields. nvention voted to fix missionary s at a basic minimum of $175 h with free dwelling and mile- d instructed the District Board ectors to augment this salary substantial bonus.

cation was given careful con- ion under the leadership of the ecretary of Christian Education, L. Amt. All phases of educa- om the adult down to the infant discussed, and plans were made ristianize the education of our in an ever greater measure. hool training, the Christian day the Saturday school, the Sun- hool, the vacation Bible school, mmer school, Bible classes — re thoroughly discussed. It was evident that all, especially also ymen, were deeply impressed with the necessity of a thorough Christian education in every era of life from the cradle to the grave. For this purpose the need of more qualified teachers was pointed out, and all congregations were urged to be constantly on the alert to find young men and women and to encourage them to give themselves and their talents to the service of the Lord in the field of Christian education. W. J. PLIESKE

Oregon and Washington District Convention

In the far northwestern corner of the United States the placid, picturesque town of Snohomish, Wash, nested at the foot of the snow-capped Cascades, opened its hospitable doors to the Oregon and Washington District convention during the week of June 15—18.

An optimistic, progressive spirit dominated the convention. The District felt that it had now attained sufficient strength to grant the petition of the Idaho congregations for the formation of a separate District, subject to the approval of General Synod. Looking forward to the celebration of its golden anniversary in 1949, the convention laid plans for an appropriate jubilee observance. A thankoffering is to be raised, of which 60 per cent is to be devoted to the Church Extension Fund and 40 per cent to Concordia Academy at Portland.

Through the aggressive stewardship program of the late Rev. George Schmidt, who died suddenly two days after the convention, the District had made notable strides in raising its budgetary requirements. Not content to rest upon its laurels, the convention voted to engage a full-time Secretary of Stewardship and Finance. Executive Secretary W. H. Hillmer reported on the remarkable progress of the mission program within the District, which has kept pace with the great influx of population into the Northwest during recent years. The name of the District will be changed to "Northwest District," effective Jan. 1, 1949. The convention took action toward relief of the flood sufferers in the Northwest.

Vice-President W. F. Lichtsinn represented the President of Synod. He preached the opening sermon and addressed the convention each day on synodical matters. The convention essayist was Dr. R. R. Caemmerer of Concordia Seminary, St. Louis, whose topic was "The Church in the World." Other visitors who addressed the convention included Mr. O. A. Dorn, manager of Concordia Publishing House, and Dr. Paul Dannenfeldt, chairman of the Armed Services Commission.

President Carl H. Bensene of Seattle, who assumed office upon the death of the late President F. M. L. Nitz in January, 1948, was elected to the presidency on the first ballot. Other elected officers include: The Rev. Theo. Brackmann, First Vice-President; the Rev. A. W. Schelp, Second Vice-President; the Rev. Victor Schulze, Secretary; Mr. A. K. Engel, Treasurer.

The Lutheran Education Society, a District-wide organization which supports the Portland Concordia, held its annual meeting on the Wednesday evening of the convention. The Concordia Alumni Association met on Thursday evening. The District Public Relations Committee published a daily mimeographed paper and sponsored daily broadcasts of convention highlights over Station KRKO in Everett. THOMAS COATES

Visalia, Calif., Congregation Dedicates Parish Hall

Grace Lutheran Church, Visalia, Calif., was organized in 1907 and on the occasion of its fortieth anniversary last October resolved to proceed with the construction of a new church plant. The beginning of the project was made with a new parsonage, dedicated in March of this year. The second unit, consisting of the parish hall and annex, shown on the picture, was dedicated on May 2. The two units so far completed represent an investment of about $85,000. With the ground, equipment, and furnishings, the entire property is valued at $105,000. The main unit, the church proper, will be constructed as soon as the financial ability of the congregation, which numbers about 350 souls, will make this possible.

Parish Hall of Grace Ev. Lutheran Church, Visalia, Calif.

While the church at the present time does not maintain a Christian day school, it is, nevertheless, school-minded and has already set aside for school purposes an adequate area of its four acres of ground. This large site which the church owns was a gift from Mr. and Mrs. Wm. H. Wuehler, members of the congregation.

The parish hall provides a main auditorium seating approximately 300, a smal-

Immanuel Church, Breckinridge, Okla.

ler meeting room, a clubroom, kitchen, rest rooms, library, and an all-purpose service room. Modern features of the building are its radiant heat equipment and fluorescent lighting installations.

The city of Visalia is located in the geographic center of the South San Joaquin Valley Circuit of the California and Nevada District and is the scene of many of the Circuit activities.

O. W. MIEGER

New Church Dedicated at Breckinridge, Okla.

On March 14, Immanuel Ev. Lutheran Church dedicated its beautiful new church of colonial design. The length of the building is 87 feet and its width 30. An alcove and a choir room grace the sides of the church. A deep chancel helps to make the building look truly dignified and churchly. The church is to seat 250, and an additional hundred can be accommodated in case of an overflow attendance. There is a full basement to take care of Sunday school classes. Heat is supplied by an oil-burning furnace. A new two-manual Wurlitzer organ was dedicated on the same day as the church. Cost of the building was approximately $35,000, and only a small debt remains to be paid. Mr. Harry Foster Almon of Winfield, Kans., was the architect.

E. F. PETER

California Concordia Dedicates New Unit

Sunday, June 20, was dedication day for the new administration-classroom building at California Concordia College, Oakland. The dedication, at four in the afternoon, began with an academic procession to the north entrance of the building, from which the service was conducted.

The principal speaker was Prof. Martin J. Neeb of Chicago, Ill., Executive Secretary of the Board for Higher Education. The Presidents of the two California Districts, the Rev. C. Fickenscher and the Rev. W. Troeger, served as liturgists. Festival music was furnished by a male chorus under the direction of Prof. A. H. Wessling. Mr. A. Menges, principal of Bethlehem Parish School, Berkeley, was the accompanist for the service.

Prof. Theo. Brohm, who has completed thirty-nine years as president of the Oakland Concordia, performed the rite of dedication and officially opened the doors. Representing the builders was Mr. C. St. Claire and the architect, Mr. John Warnecke, Jr. The Rev. F. A. Haedicke, member of the Board of Control, introduced the Honorable Mr. Joseph Smith, mayor of Oakland, and Dr. Rex Turner, representing the Oakland School Department, who brought messages of congratulation.

Flag-raising ceremonies were under the auspices of the American Legion, Post 117, San Leandro.

The dedication brought to the Bay Area a large concourse of visitors, many of whom were delegates to the California and Nevada District convention, which met at the college on the following day.

The administration-classroom unit, modern and complete in its educational facilities, includes a chapel-auditorium, the Bente Memorial Library, three science laboratories, a science lecture room, six classrooms, individual faculty offices, a college store, and the administration offices. In addition, there are rooms for the California and Nevada District offices.

The new building, costing approximately $250,000, represents one of the finest additions to Synod's educational system. The many visitors who inspected the building on dedication day were impressed with the modern ities and the greater service whi new Concordia will offer the Coast in Christian education c secondary level.

The expansion at the Oakland cordia, together with the progre ing made by the new Portland cordia, represents an impressiv vance in education on the West

E. Sc

Obituary

All obituaries and death notices sh sent to Prof. W. G. Polack, R. 1, Ray, In

The Rev. Valentine Walther Sept. 23, 1947), born in Nuernberg, many, June 13, 1876, attended the G *sium* of that city for several yea in 1894 came to America and enter seminary at Springfield, from whi was graduated in June, 1898. H ordained at Pomeroy, Iowa, and in in his first parish at Emmetsburg, by the Rev. J. Schliepsiek. Durir time of his ministry he also serve gregations at Spencer and Oche Iowa, Underwood, N. Dak., Stewar Minn., and Gordonville, Mo. His ma to Dora Eppler was blessed with children, all of whom, together with teen grandchildren, survive him. Hi preceded him in death in 1945. On Frederick, is serving the Lord as t at Trinity Church Hoffman, Ill.

In the spring of the year 1937 his failed, and in the fall of that ye retired and came to northern Indi be near his children, living first Crown Point and later near De Upon the death of his helpmeet he e Bethesda Lutheran Home at Wate Wis., whence the Master called his f servant home.

The funeral service was conduc the Rev. A. P. Starck of North Juds the Todd Chapel in De Motte on Se The Rev. H. Hall of Lowell officia the grave in the churchyard of St. at Parr. Rev. 14:13. P. F. GOLTERMA

Twenty-One Recently Baptized in Our Savior Lutheran Church, Houston, Tex.

The congregation had set its 1948 minimum goal at fifty-two baptisms. Apparently this exceeded. Seven others who should have been in the above group were absent because of s and were baptized on the following two Sundays. Our Savior, organized in July, 1945, n nearly four hundred souls and in excess of two hundred communicants. The Rev. Walter H. is the pastor of the congregation

Rev. Carl A. Frankenstein (died 1948) was born Feb. 16, 1878, son and Mrs. John Frankenstein of n, Ill. He entered Concordia, ld, Ill., 1893. In 1896 he served at Claremont, Minn., and in 1898 nt school and acted as supply at ew's in Pekin, N.Y. After his on from the seminary in June, was ordained and installed in N.Y.

pril, 1908, he went to St. Paul's, st, Pa., then, on April 4, 1913, to hew's, North Tonawanda, N.Y. active in the affairs of the Niagara having been its chairman for the years. He also served on many and committees for the Eastern of the Missouri Synod. Recently rles Behnke, President of the Dis- eclared him the dean of pastors Eastern District, since he held the continuous service record.

une 24, 1908, Pastor Frankenstein rried to Miss Clara Brusehaber of lley, N.Y. This union was blessed hildren.

riday, May 28, the gracious Lord im home. For 35 years he faith- rved St. Matthew's Congregation h Tonawanda, N.Y. Although ill e time, the Lord permitted him in active until the last. Even his ministry was a dramatic blessing On May 16 he preached his fare- rmon. The following Sunday, he installed his successor, Rev. Gassmann. Just one week later lovingly laid in the bosom of y God.

vas to celebrate his Golden Anni- of service in the ministry on f this year. That glad event will observed in the mansions of glory.

PAUL H. GASSMANN

DEATH NOTICE

Rev. George F. Schmidt of Seattle ne 21 and was buried June 24.

THOMAS COATES

ew Publications

ss otherwise noted, all publications re- in the "Lutheran Witness" may be from or through Concordia Publishing 3558 S. Jefferson Ave., St. Louis 18, Mo.

ay of Life, by Prof. Paul Bente.

des Lebens, by Dr. Otto Hattstaedt. aily devotions from July 4 to Au- st 20, 1948. Concordia Publishing ouse, St. Louis 18, Mo. Single copy, cents.

t of our readers are well acquainted ese booklets. If someone has failed them, here is his opportunity to with some of the very best.

M. S. S.

Things Together. By Albert V. aurer and Herbert H. Gross, Lu- eran Education Association. Con- rdia Publishing House, St. Louis, o. 50 cents, net.

s is a brief but detailed and intel- discussion of the problems con- g the parents, the teachers, and ysicians of children. It offers help- ggestions for solving the problems of these three so that misunderstandings and disagreements may be avoided but helpful consideration be achieved. Attention to what is here submitted will be of greatest importance to the welfare of children. No parent or teacher will regret the small cost after receiving the benefit of all that is here presented. M. S. S.

Concordia Bible Student. *God's Law and the Christian Life* (A Course on the Ten Commandments). July-September, 1948. Vol. XXXVII, No. 4. Edited by Dr. J. M. Weidenschilling. Concordia Publishing House, Saint Louis, Mo. 60 cents per annum.

Concordia Bible Teacher. (Companion piece.) Concordia Publishing House, St. Louis, Mo. $1.00 per annum.

One of these booklets supplies the student with carefully arranged material for studying the Ten Commandments, together with illustrations and applications. The other supplies the teacher with directions and explanations which will aid him in his work. M. S. S.

The Church and Labor-Management Problems of Our Day. By the Rev. John Daniel. Essay delivered to the 32d Biennial Convention of the Slovak Evangelical Lutheran Church in America, October 1—7, 1947, at Olyphant, Pa. Order from 1240 E. 4th St., Bethlehem, Pa. 50 cents per copy.

This essay is one of the first attempts in the Synodical Conference to give an account of Lutheran ethics as applied to the current problems of capital and labor. The author provides a careful review of the Biblical materials on his subject. He achieves a sensible and thoughtful middle course between partisanship and aloofness to the burning issues of the day. He faces the difficulties frankly, and seeks to present a working program for the activities of the Church in preparing its people to face these issues. This program is that the Church should teach all things which the Savior has commanded, should stimulate discussion of more than the surface problems, and should provide its people with the power of God's Spirit for Christian love in the Christian calling.

R. R. C.

Christ as Authority. By Conrad Bergendoff. 147 pages, 5½×8. Augustana Book Concern, Rock Island, Ill. $1.50.

A book by the president of Augustana College of Rock Island (Augustana Synod), containing essays on such subjects as The Appeal to Scripture, The Christian and the World, The Church as the Body of Christ, doctrinal treatises throughout, but written completely outside the framework of Lutheran dogmatics, though stressing many times such cardinal doctrines as Creation, the Incarnation, Christ's Resurrection and Ascension, and the Resurrection of the Body. The book should be read slowly in order to yield the full measure of profound thought and beautiful phrasing which it contains. A few extracts will show the author's gift of felicitous expression.

"*Sola Gratia* and *Sola Fide* are Luther's irrevocable challenge to the spiritual supremacy of any human authority over the individual."

"There is a kingdom which He would give us—for the kingdom is a gift—if He could only forgive us our sins, if only He could break into our mean, miserly, miserable hearts and reveal to us His will for all of life."

"For politics, or business, or art, or education, or recreation, or any other high or low place to say that Christ does not belong there, is but an admission that such an area is without God and without hope."

"Memorization of the contents of the Bible may mean no more than storing the mind with words. Monuments there are in the books of the Bible, but they can be beautifully-wrought gravestones unless there blows through them a breath which again, as often it has done before, creates life where there was none and reveals a power no humanly-printed page can contain." G.

Music

Reviewed by Walter Buszin

Suite for Grand Organ (8324). By Felix Borowski. Edited by T. Tertius Noble. $2.25.

We were rather surprised to receive a new edition of this suite, which enjoyed wide popularity a decade and two ago, but which is written in a style and spirit which seems to be on its way out today. Our better organists are discarding music of this type in favor of greater works by the old masters.

Suite for Organ from Solemn Mass for Parish Use (8327). By Francois Couperin. Edited, collected, and arranged by Seth Bingham. $1.50.

Mr. Bingham has rendered a real service to organists by making this music, written by a master referred to by the French as "le Grand," available in a good edition, which, incidentally, is also less expensive than another edition known to us. Couperin's command of simple counter point is superb, has conception of organ and liturgical style likewise. We say this despite the fact that he does not hesitate to employ gigue rhythms in his church music. The same may be said, of course, of J. S. Bach, Buxtehude, Walther, and other masters of the Lutheran school of composition.

Three Chorals for Organ (7913). By César Franck. Arranged, edited, and annotated by Joseph Bonnet. Price of the collection, $2.50.

Three monumental compositions known to every advanced organist. Very carefully prepared by a great organist and a great editor. Organists who study the three chorals of Franck should not be without this volume, which will prove to be very helpful to them. Franck wrote these compositions bearing in mind the character and resources of French organs built by Cavaille-Coll, notably the one at St. Clothilde in Paris; Mr. Bonnet's edition, on the other hand, takes into consideration the American organ with its many modern mechanical improvements.

Elevation (8363). By César Franck. Arr. by George Blake. 60 cents.

Good music, typical of its composer. Not difficult.

List of Congregations Voting Against Amendment of Article I of the Constitution of Syno

(Cf. Article XIV)

ALBERTA AND BRITISH COLUMBIA DISTRICT

Bethlehem, Edmonton, Alta.
Grace, Edmonton, Alta.
Zion, Cloverdale, B. C.

ATLANTIC DISTRICT

Holy Trinity, Terryville, Conn.
St. Paul's, Closter, N. J.
St. John's, Bloomfield, N. J.
Calvary, Verona, N. J.
Redeemer, Orange, N. J.
St. John's, Bridgeton, N. J.
Our Savior, North Bergen, N. J.
Bethlehem, Ridgewood, N. J.
St. Matthew's, Albany, N. Y.
St. Paul's, Albany, N. Y.
Immanuel, Brooklyn, N. Y.
St. Peter's, Brooklyn, N. Y.
Trinity, Brooklyn, N. Y.
Trinity, Long Island City, N. Y.
St. Paul's, Tremont, New York City
Immanuel, Whitestone, N. Y.
Immanuel, Kingston, N. Y.
Grace, Queens Village, Long Island, N. Y.
St. Peter's, Warwick, N. Y.
St. Mark's, Yonkers, N. Y.
Our Savior, Mineola, N. Y.
St. Matthew's, Manhattan, New York, N. Y.
St. Matthew's, Pawtucket, R. I.

CALIFORNIA AND NEVADA DISTRICT

Trinity, Palo Alto, Calif.
Bethlehem, Pacific Grove, Calif.
St. John's, Petaluma, Calif.
Zion, San Francisco, Calif.
First Emanuel, San Jose, Calif
First Trinity, Oakland, Calif.
St. Paulus, San Francisco, Calif.
Our Savior, Salinas, Calif.
St. John's, Bakersfield, Calif.
St. John's, San Francisco, Calif.
St. Paul's, Selma, Calif.
Ev. Lutheran, Sonoma, Calif.
Trinity, Paso Robles, Calif.
Grace, Hayward, Calif.

CENTRAL DISTRICT

St. Peter's, Huntington, Ind.
Trinity, Gary, Ind.
St. John's, Vincennes, Ind.
St. Peter's, Mishawaka, Ind.
St. Peter's, Brownstown, Ind.
Trinity, Fort Wayne, Ind.
Bethlehem, Ossian, Ind.
St. Paul's, Evansville, Ind.
Trinity, Indianapolis, Ind.
St. Paul's, Columbus, Ind.
Zion, Decatur, Ind.
St. Mark's, Youngstown, Ohio
Concordia, Dayton, Ohio
St. Paul's, Milford Center, Ohio
St. Mark's, Cleveland, Ohio
St. John's, Geneva, Ohio
St. Paul's, Valley City, Ohio
Redeemer, Cuyahoga Falls, Ohio
St. Paul's, Amherst, Ohio
Zion, Maple Heights, Ohio

CENTRAL ILLINOIS DISTRICT

St. Paul's, Chapin, Ill.
Immanuel, Springfield, Ill.
Our Savior, Lawrenceville, Ill.
St. John's, Topeka, Ill.
Zion, Mount Pulaski, Ill.
St. John's, Green Valley, Ill.
St. John's, East Moline, Ill.
Holy Cross, Shelbyville, Ill.
Immanuel, Altamont, Ill.
Peace, Thomasboro, Ill.

COLORADO DISTRICT

Trinity, Sterling, Colo.
Faith, Denver, Colo.
Emmaus, Denver, Colo.
Grace, Boulder, Colo.
Zion, El Paso, Tex.
St. Paul's, Ogden, Utah

EASTERN DISTRICT

St. John's, Cove, Md.
Trinity, Wellsville, N. Y.
Faith, Elma, N. Y.
St. Michael's, Wolcottsville, N. Y.
St. Paul's, Buffalo, N. Y.
St. Paul's, Ellicotville, N. Y.
St. Paul's, Hilton, N. Y.
Christ, Oil City, Pa.
Trinity, Glen Savage, Pa.
Epiphany, Frankstown Estates, Pittsburgh, Pa.
Peace, Scranton, Pa.
Trinity, Erie, Pa.
First St. Paul's, Pittsburgh, Pa.
Grace, Bradford, Pa.

ENGLISH DISTRICT

Mount Olive, Pasadena, Calif.
Grace, Corona, Calif.
First, Elsinore, Calif.
Christ, Chicago, Ill.
Grace, Strasburg, Ill.
Grace, Evanston, Ill.
Redeemer, Indianapolis, Ind.
Hope, Grand Rapids, Mich.
Redeemer, Detroit, Mich.
Redeemer, St. Paul, Minn.
Mount Calvary, St. Louis, Mo.
Berea, St. Louis, Mo.
Pilgrim, St. Louis, Mo.
Redeemer, Lincoln, Nebr.
Martin Luther Chapel, Camden, N. J.
Our Savior, Brooklyn, N. Y.
Good Shepherd, Brooklyn, N. Y.
Calvary, Buffalo, N. Y.
Memorial, Toledo, Ohio
Our Savior, Norwood, Cincinnati, Ohio
Concordia, Akron, Ohio
Trinity, Swissvale, Pa.
Mount Calvary, Lancaster, Pa.
Grace, Havertown, Pa.
Immanuel, Pittsburgh, Pa.
Sherman Park, Milwaukee, Wis.

IOWA DISTRICT EAST

St. Paul's, Sumner, Iowa
Bethany, Cedar Rapids, Iowa
St. John's, Waverly, Iowa
St. John's, Marengo, Iowa

IOWA DISTRICT WEST

St. Peter's, Farnhamville, Iowa
St. John's, Burt, Iowa
Trinity, Cherokee, Iowa
First English, Spencer, Iowa
St. Paul's, Sioux City, Iowa

KANSAS DISTRICT

Immanuel, Bremen, Kans.
Trinity, Mission, Kans.
St. Paul's, Preston, Kans.
Our Savior, Kansas City, Kans.
St. John's, Natoma, Kans.

MANITOBA AND SASKATCHEWAN DISTRICT

Redeemer, Winnipeg, Man.

MICHIGAN DISTRICT

St. John's, Ludington, Mich.
Zion, Kalamazoo, Mich.
St. Paul's, Hillsdale, Mich.
Immanuel, Detroit, Mich.
Jehovah, Detroit, Mich.
Immanuel, St. Clair, Mich.
Trinity, Sturgis, Mich.
Redemption, Detroit, Mich.
Immanuel, Grand Rapids, Mich.
Gethsemane, Detroit, Mich.
Zion, Detroit, Mich.
Bethlehem, Detroit, Mich.
Peace, Detroit, Mich.
East Bethlehem, Detroit, Mich.
Trinity, Mount Clemens, Mich.
St. Paul's, Albion, Mich.
Christ, Boyne City, Mich.
Christ, Wilson Twp., Charlevoix Co., Mich.
St. Peter's, Hemlock, Mich.
St. John's, Carsonville, Mich.

MINNESOTA DISTRICT

St. Stephen's, Duluth, Minn.
Immanuel, Fergus Falls, Minn.
Immanuel, Giese, Minn.
St. John's, Austin, Minn.
Trinity, Faribault, Minn.
Immanuel, Aitkin, Minn.
Redeemer, St. Cloud, Minn.
St. Peter's, St. Paul, Minn.
Zion, Brainerd, Minn.
Emanuel, Hamburg, Minn.
St. Paul, Blue Earth, Minn.
Trinity, Holloway, Minn.
Zion, Holloway, Minn.
St. Paul's, Frazee, Minn.
Zion, Frazee, Minn.
St. Paul, Waseca, Minn.
Ebenezer, Alexandria, Minn.
Christ, Frazee, Minn.

MONTANA DISTRICT

St. Paul's, Roundup, Mont.
St. Paul's, Havre, Mont.
Grace, Hamilton, Mont.
Trinity, Great Falls, Mont.
St. John's, Havre, Mont.
Trinity, Billings, Mont.

NORTH DAKOTA DISTRICT

Immanuel, Rolla, N. Dak.
Immanuel, Lidgerwood, N. Dak.
Zion, Claire City, N. Dak.
Trinity, Claire City, N. Dak.

NORTH WISCONSIN DISTRICT

St. John's, Wisconsin Rapids, Wis.
St. Paul's, near Cleghorn, Wis.
St. Peter's, near Foster, Wis.
St. Peter's, Antigo, Wis.
Trinity, Phillips, Wis.
St. John's, Merrill, Wis.
Zion, Wausau, Wis.
Trinity, Merrill, Wis.
Our Redeemer, Kingsford, Mich.

NORTHERN ILLINOIS DISTRICT

St. Luke's, Itasca, Ill.
Trinity, Roselle, Ill.
Immanuel, Belvidere, Ill.
St. Luke's, Chicago, Ill.
Grace, River Forest, Ill.
St. Paul's, Harvard, Ill.
First St. Paul's, Chicago, Ill.
St. John's, Onarga, Ill.
St. John's, Wheaton, Ill.

NORTHERN NEBRASKA DISTRICT

Zion, Omaha, Nebr.
St. John's, Pierce, Nebr.
Trinity, Schuyler, Nebr.
St. John's, Beemer, Nebr.
First, Papillion, Nebr.
Christ, Columbus, Nebr.

OKLAHOMA DISTRICT

St. John's, Blackwell, Okla.
Immanuel, Garber, Okla.
Redeemer, Cushing, Okla.
Redeemer, Bartlesville, Okla.
Bethlehem, Adair, Okla.
Grace, Tulsa, Okla.

ONTARIO DISTRICT

St. John's, Clifford, Ont.
St. John's, Kitchener, Ont.

OREGON AND WASHINGTON DISTRICT

Trinity, Rupert, Idaho
St. John's, Buhl, Idaho
Trinity, Eden, Idaho
Bethany, Wallace, Idaho
Immanuel, Twin Falls, Idaho
Immanuel, Odessa, Wash.
Immanuel, Tanasket, Wash.
Zion, Seattle, Wash.
Immanuel, Sandy, Oreg.
Pilgrim, Beaverton, Oreg.
St. John's, McMinnville, Oreg.
Trinity, Portland, Oreg.

SOUTH DAKOTA DISTRICT

Redeemer, Custer, S. Dak.
Redeemer, Armour, S. Dak.
Trinity, Freeman, S. Dak.
Mount Calvary, Huron, S. Dak.
St. Paul's, Chelsea, S. Dak.
St. John's, Howard, S. Dak.
St. John's, Wagner, S. Dak.
Zion, Rapid City, S. Dak.
Trinity, Mansfield, S. Dak.

SOUTH WISCONSIN DIST

Mount Olive, Milwaukee, Wis.
Cross, Milwaukee, Wis.
Mount Olive, Madison, Wis.
St. John's, Random Lake, Wis.
Redeemer, Manitowoc, Wis.
St. John's, Berlin, Wis.

SOUTHEASTERN DISTRICT

Pilgrim, Baltimore, Md.
Immanuel, Preston, Md.
Martini, Baltimore, Md.
Mount Olive, Newton, N. C.
Ebenezer, Greensboro, N. C.
St. John's, Winston-Salem, N. C.
Bethlehem, Richmond, Va.
Redeemer, Portsmouth, Va.
Trinity, Norfolk, Va.
Christ, Washington, D. C.

SOUTHERN DISTRICT

St. Paul's, Cullman, Ala.
St. Paul's, Shreveport, La.
St. John's, New Orleans, La.
St. John's, Lake Charles, La.
Gloria Dei, New Orleans, La.
Christ, Pascagoula, Miss.
St. Paul's, Lakeland, Fla.

SOUTHERN CALIFORNIA DISTRICT

Grace, Los Angeles, Calif.
First, Temple City, Calif.
Faith, Los Angeles, Calif.
First, Pasadena, Calif.
St. James, Hollywood, Calif.
St. John's, Colton, Calif.

SOUTHERN ILLINOIS DIS

St. John's, Ruma, Ill.
St. Peter's, Nashville, Ill.
Zion, Belleville, Ill.
Holy Cross, Renault, Ill.
Immanuel, Murphysboro, Ill.
Hope, Highland, Ill.
Concordia, Granite City, Ill.
Zion, Mascoutah, Ill.
Trinity, Iuka, Ill.
Immanuel, Staunton, Ill.
Trinity, Nokomis, Ill.
Zion, Bunker Hill, Ill.

SOUTHERN NEBRASKA DISTRICT

Trinity, Lincoln, Nebr.
Christ, Falls City, Nebr.
St. John's, Oxford, Nebr.
St. Paul's, Venango, Nebr.
Trinity, Blue Hill, Nebr.
St. Matthew's, Arapahoe, Nebr.

TEXAS DISTRICT

St. John's, Galveston, Tex.
Immanuel, Friona, Tex.
Zion, Dallas, Tex.
Immanuel, Copperas Cove, Tex.
Trinity, Austin, Tex.
Immanuel, Mercedes, Tex.

WESTERN DISTRICT

St. John's, Lafe, Ark.
St. Paul's, Union, Mo.
Christ, Augusta, Mo.
St. John's, Corning, Mo.
Zion, Rockville, Mo.
St. Paul's, Stover, Mo.
Zion, Ferguson, Mo.
Luther Memorial, Richmond Heights, Mo.
Markus, St. Louis, Mo.
Ascension, St. Louis, Mo.
Salem, St. Louis, Mo.
Immanuel, Lincoln, Mo.
St. Paul's, Kansas City, Mo.
Calvary, Kansas City, Mo.
St. Paul's, St. Louis, Mo.
Trinity, Orchard Farm, Mo.
Concordia, Kirkwood, Mo.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

ined:

Hans, in Emanuel Church, Corona, L. I., by Henry Pottberg, 3. Sun. p. Tr., 13.

ined and Commissioned:

alph E., in Good Shepherd Church, St. , Mo., as institutional missionary in St. , Mo., by Pres. E. L. Roschke, 4. Sun. p. une 20.

ined and Installed:

Richard, as assistant pastor in Grace regation, Queens Village, L. I., N. Y., by S. Wagner, 3. Sun. p. Tr., June 13.

PASTORS

nissioned:

chke, Martin, as Secretary of the Board Missions in North and South America in homas and St. Peter Church, Detroit, , by Henry Blanke, 2. Sun. p. Tr., 6.

S. Erik K., as missionary in Alsace, e, in Redeemer Chapel, New York, by Aug. F. Bobzin, May 28.

lled:

J. W. A., in Mt. Calvary Congregation, ego, Kans., by Arnold F. Meyer, 3. Sun. , June 13.

ann, L. W., in St. John's Congregation, er, Iowa, by G. J. Kupke, 3. Sun. p. Tr., 13.

John F., in Grace Congregation, Chey- Wells, and in Trinity Congregation, Kit n, Colo., by H. W. Wangerin, 3. Sun. p. une 13.

Richard, as assistant pastor in St. John's regation, Brooklyn-Glendale, N. Y., by in Th. Steege, 3. Sun. p. Tr., June 13.

g, E. H., in St. Paul's Congregation, iew, Kans., by L. W. Polley, 3. Sun. p. une 13.

R. H., in St. Paul's Congregation, Char- Oak, Iowa, by Hugo Nieting, 3. Sun. p. June 13.

t, W. O., in Christ Congregation, Jacob, by H. Paul Boehne, 4. Sun. p. Tr., 20.

oetter, R. H., in St. Paul's Congregation, urn, Nebr., by M. P. Dreyer, 3. Sun. p. June 13.

er, Lawrence E., in Zion Congregation, atha, Kans., by Hilmar G. Roschke, n. p. Tr., June 20.

ier, Henry C., in Grace Congregation, burnett, Tex., by H. Leimer, 2. Sun. p. June 6.

nn, C. D., in St. Paul's Congregation, evideo, by Geo. C. Ehlers and in Trinity regation, Havelock, Minn., by E. Vaudt, n. p. Tr., June 6.

ger, Clarence G., in St. John's Congre- n, Stuyvesant, N. Y., by L. J. Roehm, n. p. Tr., June 13.

zer, Martin, in Trinity Congregation, en Springs, Mich., by Harold A. Ott, ity Sun., May 23.

rmann, E. H., in Grace Congregation, napolis, Ind., by W. C. Birkner, 2. Sun. r., June 6.

Educational Institutions

ordia Teachers College, River Forest, Ill., the fall term Tuesday, Sept. 14, with a service in Grace Church at 10 A. M. new college students and others par- ing in the orientation program none can ommodated before the previous evening. use of Synod's urgent need for Chris- y school teachers, we regret to announce e will only be able to operate the Junior enior years of the High School Depart- with the students now enrolled. This has been taken under the authority d by Synod in consultation with the for Higher Education. We are recom- ng to the high school applicants that they in the high school departments of our dia Colleges and the Lutheran high wherever possible to prepare for later ce in our college Freshman class. Further ation will be furnished by us or by these upon request.

ege students are now being admitted to ll available dormitory space. At this writing we are still able to enroll a considerable number of women and a large number of men who wish to prepare for the calling of parish school teacher. We cannot accept students for any other purpose. We would urge congregations and teachers and pastors to call the cause of Christian education to the attention of their gifted young people and have them get in touch with us as soon as possible. For a college catalog and other information, please address Prof. Wilfred Kruse, Registrar.

In order to avoid disappointment no student who has not been officially admitted should appear on the campus for the fall term. — ARTHUR KLINCK, *President*, Concordia Teachers College, River Forest, Ill.

St. Paul's College, Concordia, Mo., conducts its opening exercises for the academic year on Sept. 8 at 9 o'clock. Registration is on the preceding day, Sept. 7. Students who wish to remove conditions by examination must report to their respective instructors at 9 o'clock, Sept. 7. Such as intend to enter the Freshman class of the high school must send their final eighth-grade report card and such as desire advanced standing in either the high school or junior college an official transcript of their credits to the registrar not later than two weeks before the opening of the school year.

The board is $160, payable in advance in quarterly installments. Each students pays $35.50 general fees for light and janitor services, medical attention, athletics, gymnastics, reading room, college paper, lyceum, a deposit as a guarantee against breakage, and similar items. These fees must be paid at the beginning of the school year. Books are sold at cost and must be paid for in cash.

In order to encourage young men who have not decided to enter the ministry to receive higher academic training under the Christian influence of the Lutheran Church, Synod asks the low tuition fee for nonministerial students of $40 a year for the high school and $80 for the junior college. Ministerial students pay no tuition.

Any additional information will be cheerfully supplied by ALBERT J. C. MOELLER, *President*, St. Paul's College, Concordia, Mo.

Concordia College, Austin, Tex., opens Sept. 8 at 10:30 A. M. It is an academy, offering the first four years of training for ministerial, teacher, and high school students. In order to enter the Freshman class the student must present his last (eighth grade) report card. Students seeking advanced standing will see to it that their high school transcripts are sent to our registrar, Prof. G. Viehweg, well in advance of their coming. The monthly charges for Ministerial and Normal students are $24.45 ($220.00 for the year — nine months). High school students remit an additional $50.00 for tuition ($270.00 for the year). These payments cover all charges and fees, inclusive of books. Since the undersigned has retired from the presidency of the institution, all correspondence is to be addressed to *Prof. Geo. Beto*, whom the Board of Control has appointed president pro tem. — H. STUDTMANN.

The Ev. Lutheran Synodical Conference

will open its fortieth convention on August 3 with a Communion service at 10 A. M. in Trinity Ev. Lutheran Church, 1047 North Ninth St., Milwaukee, Wis., the Rev. Hy. Grueber, D. D., pastor. The first business session will begin at 1:30 in the afternoon. Essayist: Pastor Hy. Koch, Ph. D., of Morrison, Wis. The theme: "The Church." On Wednesday evening, August 4, at 8 P. M., there will be a special service at Humboldt Park commemorating the seventy-fifth anniversary of the founding of the Synodical Conference. — GEORGE V. SCHICK, *Secretary*.

Workshop in Church Music

From Aug. 16 to 20 the Department of Music at Valparaiso University is conducting a workshop in church music. The purpose of this workshop is to give assistance to organists and choirmasters, especially to those who have not had an opportunity to do further professional work in the field of music. The workshop is designed for young men and women whose congregations have given them the duties of organist or choirmaster and who are interested in practical demonstrations to improve methods and techniques in their work. Please address all correspondence concerning the church music workshop to: Prof. Theo. Hoelty-Nickel, Director, Church Music Workshop, Valparaiso University, Valparaiso, Ind.

Announcements

Mr. Eldor Shulls, a member of St. Matthew's, Albany, N. Y., has applied for a colloquium in order that he may be eligible for a call into the ministry of Synod. — H. J. RIPPE, *President of the Atlantic District*.

Mr. Harold E. Coleman, who because of economic conditions found it impossible to complete his final year at Concordia Seminary, St. Louis, in 1934, has applied for a colloquy and admission into the clergy of our Synod. — WALTER F. TROEGER, *President, Southern California District*, Santa Monica, Calif., June 25, 1948.

The attention of vacationists in the Lake Tahoe area of California and Nevada is directed to the Lutheran services conducted throughout July and August and on the first Sunday in September. Services are held in the Bijou Theatre, Bijou Village, located on Highway 50 at the south end of the lake. Sunday school begins at 10 A. M.; divine worship at 11 A. M. — MILFORD BRELJE.

Changes of Address

Pastors

Baldwin, R. E., Melcher, Iowa.
Beyer, J. A., 30 East Lane Ave., Columbus 1, Ohio.
Bloedel, G., *em.*, 215 E. Darrow Ave., Fort Wayne 5, Ind.
Danielsen, Ralph, Reeseville, Wis.
Dierks, Hartwig, 4017 Gladstone Blvd., Kansas City 1, Mo.
Gieseler, Carl, Th. D., Valparaiso University, Valparaiso, Ind.
Gohlke, T. G., 1979 W. College, Santa Rosa, Calif.
Haendschke, Martin, 6634 Mardel, St. Louis 9, Mo.
Horstmann, J. F. W., *em.*, 1328 E. Division St., Decatur, Ill.
Imme, Edward H., 504 Goethals Dr., Box 342, Richland, Wash.
Jagels, O. C., R. 1, Campbell Hill, Ill.
Johannes, Walter C., McHenry, Ill.
Kirchner, G. E., *em.*, 212 Seventh Ave., San Francisco 18, Calif.
Koenig, Geo. C., 9 Home St., Hawthorne, N. Y.
Lohrmann, Herold G., 5439 Vernon Ave., St. Louis 12, Mo.
Meyer, Walter C., 1353 W. Meinecke Ave., Milwaukee 6, Wis.
Otten, Fr., Pilger, Nebr.
Schwab, A. G., R. 1, Sisseton, S. Dak.
Senne, Arthur M., *c. r. m.*, 405 Central St., Elkins, W. Va.
Stelzer, Wilbert W., 2812 University Blvd., Houston, Tex.
Weber, Arthur M., 1986 Crotona Ave., Bronx 57, N. Y.

Teachers

Buescher, C. A., 4449 Francis, Kansas City 5, Kans.
Buss, Louis, 905 N. Eighth St., Marysville, Kans.
Ebert, Ernest R., 2309 Eleventh St., Cuyahoga Falls, Ohio.
Einspahr, Herbert, Freeman, S. Dak.
Launer, G. O., 5414 Bunte St., Houston 10, Tex.
Lohse, Arnold W., R. 4, Bay City, Mich.
Moentmann, R. M., Norborne, Mo.
Mueller, Martin W., 600 Warren, Farmington, Mo.
Osthoff, Henry W., 1710 Oakdale, Houston, Tex.

THE LUTHERAN WITNESS

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All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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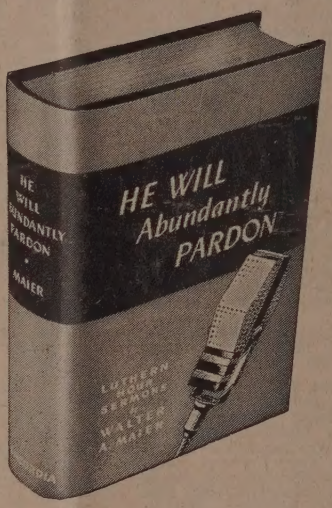

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